A diſplay of Dutie.

Deckt with ſage Sayings, pithie Sentences, and proper Similies.

Pleaſant to reade, delightful to heare, and profitable to practiſe:

By L. Wright.

Good nurture leadeth the way vnto Vertue, and diſcreete behauiour plaineth the path to felicitie.

LONDON
Printed by V.S. for Nicholas Lyng.
1602.

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Wright's (L.) Display of Dutie, deckt with Sayings, Pithie Sentences, and proper Similies, Pleasant to Reade, Delightful to Heare, and Profitable to Practice, black letter, *in prose and verse, fine copy*, 4to. *morocco elegant*, VERY RARE, *2l. 12s. 6d.* - - - 1602

*** The following is a specimen of the poetry in prayse of friendship:—

"Of all the heavenly gifts on earth,
Which mortal men commend,
No treasure well may countervaile,
A true and faithfull friend.
What sweeter solas can befall,
Than such a one to finde;
As in whose breast thou maiest repose,
The secrets of thy minde.
If flattering fortune chance to frowne,
And drive thee to distresse,
True faithfull friend will helpe at need,
And make thy sorrowes less.
Oh precious jem, oh jewell great,
Oh friendship, pearle of price,
Thou surely doest each thing excell,
That man can well device."

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To the right worſhipful, moſt *valiant, and famous, Thomas* Candiſh Eſquire:

L. Wright wiſheth all happineſſe in this life, and in the world to come, to ioy with Chriſt *in felicitie for euer.*

HAuing long deſired (as duetie bindes me Right worſhipfull) to make knowen my gratefull minde, not onely to the Right worſhipfull your good father of late memory (who, during his naturall life, was to his Prince, a faithfull, true, and loyall ſubiect: to his country, a righteous & fauorable iuſtice: to the Goſpel of Chriſt, a godly and zealous profeſſour: to all good men, a gentle and louing benefactor: and to mee, a ſure and ſpeciall friend) but alſo to your ſelfe, whoſe wonted curteſies, and friendly countenance, euen from your childe-hoode, hath mooued mee (for want of better) to dedicate vnto your Worſhip this little Booke, as a true token and teſtimonie of the faithful and harty good wil, I haue alwayes borne to you, and your houſe, and ſhall, during

life: contayning certaine neceſſary rules, touching both Chriſtian dutie, and ciuill courteſie, profitable to many, delightfull to ſome, and offenſiue to none: but curious Momus, diſdainful Zoilus, and fleering ſycophant whelpes, who with the bleare eyed Owle, beeing blinded with malice, bluſh not to accuſe euen the bright ſunne-ſhine in others, making euery ſtraw, a ſtumbling block, euery moale-hil, a mountaine, and euery Vertue, a Vanitie: beſeeching your Worſhip, to accept it as willingly, as I offer it faithfully. Thus reſting with this perſwaſion, that the noble minde is alwayes more courteous, to wincke at a fault, and take thinges in good parte, than the baſer ſorte, I humbly take my leaue.

To the Reader.

IT is no great wonder, though all the world be infected with vice, ſet vppon vanitie, and growen out of order (gentle Reader) ſeeing *Democritus* hath his manſion in the market, and his chaire at euery corner of the ſtreet: whoſe laughter at follies, doth ſo greatly incourage, ſtrengthen, and confirme the riotous exceſſe, and intollerable outrage of witleſſe youths, wilfull wildheads and idle vnthriftes in this our careleſſe age: as the continuall teares of ſorrowfull *Heraclitus*, lamenting their miſery, can ſmall preuaile to reforme or amende them: who much like riuer trouts, alwaies ſwimming againſt the ſtreame, or Keſtrels flying againſt the winde, diſpiſe their duty, reiect the rule of reaſon, and condemne the holſome doctrine of their elders, of whom they might, at the firſt hand, haue bought counſel good cheap, til afterwards being beaten with the ſharp twigs of their owne rodde, and plagued with the raſh conceits of their owne braine, are conſtrained to buy wit with woe, and had-I-wiſt at an vnreaſonable price. Experience, in whoſe ſchoole my ſelfe haue bin too long a learner, in ſowing the wilfull ſeedes of fantaſie, and reaping the witleſſe fruits of folly, till repentance had taught me (thogh to late) to leaue, and loathe my former liked life: & with patience perforce, to beare the penance of my tender yeeres miſpent. Wherevpon as one alwaies more willing

Democritus did alwayes langh, and Heraclitus weepe at the follies of men.

Ruine is the ende of voluptuous appetite.

Time paſt may ſooner be repented than recalled

willing, than able to profit my Cuntry, and pleasure my frends, I haue taken ocasion to pen this little booke, contayning, both profitable rules for the instruction of youth, & sound reasons, for reformation of age: presuming, that for as much as my chiefe intent and purpose (what in me lieth) is to beate downe vice, and further vnto Vertue: to help all, and hurt none: that the best sort, in charitie, will take my simple meaning in good part, as I haue alwaies desired: and as for the euill disposed, who neither haue grace to do well themselues, nor honestie to speake well of others, I will patiently beare their malice which I neuer deserued.

Prou, 10. 32.

Vale in Christo.

L. W.

Want of Gouernment in age, hath bred want of Durie in Youth.

AS youth by law of Nature, are bonnd to honour, reuerence, & obey their ancients, whose steps, either in good or euill: they are most apt & ready to imitate: so are elders bound in duty and conscience, by doctrine, counsell and example of life, to traine vp youth in vertue & honestie. The fattest soyle without husbandrie, is soone ouergrowen with weedes: and the aptest wits without gouernement soone corrupt with vice. An vntamed horse (saith Salomon) will be hard: and a wilfull child will be wanton. The occasions for youth to yeld vnto vices are many: their bloud doth naturally stirre them, their flesh doth prouoke them, sensuality doth allure them, the world doth blind them, and Sathan himselfe doth tempt them. And as it is natural in the younger sort, to commit follies, so is it dutifull in the elder to correct and amend them. Parents, by nature, maisters, by charge, neighbors, of common curtesie, and al men, of humanitie. He that spareth the rodde (sayth the wise man) hateth his sonne, but who so loueth him doth hold him euer in nurture. Giue him no libertie in his youth, nor excuse not his folly (saith Iesus Sirach) bow downe his necke while he is young, lest he ware stubborne, and giue no more force of thee. What manner of children shall be borne, lieth not in mans power, but to bring them vnto godnesse, by vertuous education, that lieth in mans power: and therefore GOD doth impute the wickednes of the children, to the negligence of the parents: so that loke how many vices the father hath suffered in his childe in youth (if with Heli he breake not his necke before) so many sorrows shall afflict himselfe as a due punishment in age.

Coloss 3.20. Epues 6.1,2,4 1. Pet. 5.5. Prou. 6.13

Prou. 17.18,24 Eccle. 30.8,9.

Deut. 21.19,12 Eccle. 30.10,11 Hebr. 12.8. Prou. 23.13,12 Prou. 13.18,24 Eccle. 30.11,12

1. King. 4.26

Such was the lawes in times past, that if any dishonest or vnseemely thing chanced to be committed, in the presence of

of an Elder without reprehension, he was counted an enemie to the common wealth, & his negligence sore punished.

Cicero, making an oration against Salust, saide thus vnto his sonne, though thy father had neuer done more euill (quoth he) yet did he greatly iniurie the common wealth, in leauing such a sonne as thou art. By Moses law that stubborne & disobedient son, that would not harken to the voyce of his parents, was brought forth, and accused before the Elders, and stoned to death. By the statutes of Rome called Falsidia: the first offence in the child was pardoned, the second sore punished, and for the third he was banished.

Deut, 21.11, 12

Then was youth kept in order, obedience, and dutie, and made more account of their fathers blessing, then their grandfathers inheritance. The blessing of the father (saith Jesus Sirach) vpholdes the house of the sonne, but his curse bringeth vengeance, pouertie, and destruction. But such is the miserie of our time, that Elders, for the moste part, are so greatly infected with al maner of wickednes, especialy with such an vnreasonable rage of couetousnesse, multiplying of riches, and increasing of patrimony, accounting an ounce of dignitie more worth than a pound of honesty: desiring rather to liue without vertue, than die without money: hauing more regard to the swimming of their sonnes, then the sinking of their soules: and commonly, the wisest men be fondest fathers, that when for very age, not only the pleasures of this life, but also life it self, is redy to shake hands, & bid them adew: Yea, if the graues could speake, they would call them and say, it were high time to depart this life, and come dwel in them, and yet in the whole race of their former yeares, haue left to their posteritie no example of any goodnesse, but rather of vice and infamie: whereby our countrie is growne rich in treasure, but poore in vertue. It may aptly be said vnto England now, as Marcus Aurelius sayd once to Rome. Oh Rome (sayth he) I weep not to see thy houses decayd, nor thy streets lie vnpaued, nor thy timber consumed: but I weep to see thee so void of wise fathers, obedient children, and good vertuous people. It is commonly seene where riches are honored,

Eccle, 3.2, 5, 8.

Hell may lament, and heauen reioyce, when old men cease to be couetous.

Their heades dect with gray haires, & their hearts infect with wickednesse.

Where elders are dissolute, and past grauitie, there youth are shamelesse, and past grace.

Psalme 49.6
Luke 12.20
Psalme 52.7

nored, there vertu is despised: for great riches cloketh vices, and carrieth light heads into presumption: and therfore, as parents abound in wealth, so children abound in wickednes: such as be left rich by their fathers, wil become often richlesse by their own wil: and such as haue liberty in youth to liue as they list, want list in age to liue as they should.

Age, no doubt, is an honorable thing, notwithstanding, except their wisedome, knowledge, and experience of vertus be conformable to their ancient yeres, so as after the flowers of youth, their fruites of good liuing may appeare to the example of those that follow: they deserue not that reuerent title and estimation due to their calling. Whose wilfull negligence in not doing to youth, that in power they might, and in dutie they ought, hath bred such contempt, to cast off the yoke of obedience, and dishonor them in age. We dayly se the miserable father with great trauaile, carefull studies, and broken sleepes, to scrape and heape togither what possible he can, to honor his child: who hauing his purse full of money, and his head full of folly: consumeth it in vice, ryot, and prodigalitie, to the fathers infamy: and so by Gods iustice, the prodigall sonne doth scorne the carefull sighes of his couetous father: whereby the prouerb is verified, that riches got with craft, are commonly lost with shame.

Wisd. 4 9. Eccl. 25.6,7,8

Iob 21. Psal. 73. Ierem. 12.

And thus the negligence of age, and folly of youth, breeds in the end, a double woe to both: the one ending in sorrow full griefe, the other in lamentable miserie.

1. Kings 4.26. 1. Kings 2.15 21,24. Prou. 5.11.12.

A dutifull sonne following the honest steps of a good vertuous father, the same God that blessed the one, will prosper the other: but being inclined vnto vice & naughtinesse, his fathers gift is rather a meane to hasten his destruction, then helpe to prolong him.

Yong men should studie to liue, and old men to die. Eccles 5.9.

How much are children bound,
Their parents for to loue:
Which vnto vertuous ground,
Their pregnant wits do moue.
So that in youth they get,

The treasures that shall stay:
When fortunes flitting net,
With waues will weare away.

The right steps vnto learning are thus orderly linked together: first aptnesse by nature, secondly loue of learning, thirdly, obseruing of right order, and fourthly, a constant minde without new-fangleneſſe.

Where nature is toward, let nurture helpe forward.

Aptnesse, knowledge, and vse, in time, bringeth perfection in all things. The first is the gift of nature, the second commeth by learning and studie, and the third, by diligent practise.

A vertuous age, asketh a diligent youth.

Where youth is voyde of exercise, there age is voide of honestie.

No fruites in harueſt, without blossomes in spring.

Dulcia non meruit qui non gustauit amara.

WHere Lady Vertue is imbraced, she is curteous, gentle, and easie to be intreated: a sure professed friend to all such as willingly desire, imitate, and vse her: whose propertie is to fauour and follow, not the stubborne, but the obedient: not the fickle, but the fixed: not the idle, but the diligent. Loue where she is esteemed, there diligence in youth is alwayes allowed: no treasure without trauaile: no gaine without paine, nor learning without labour. And therefore he is likened to a tree, hauing sweete fruite, but a sower rote: he that will carry a Bull with Silo, must carry him a calfe also: and hee that will haue hearts-ease, must needes haue some arse-swart with all harts-ease. Our elders did very aptly compare Time to a man with a bauld head, sauing a locke of haire before, to signifie that if it be once past, he cannot be catched hold vpon, or pulled backe againe: hauing also a paire of wings to signifie his speede, and swiftnes away, and with a sythe in his hand, like a mower, fetching his stroke, in token that he is neuer idle, but alwayes working. A diligent youth bringeth forth a learned age, a ioyfull life, and a happie death: but experience hath taught me, and reason beareth witnesse, that to counterfeit vertue, and seeme learned, when planting time is past, except great paines, it bringeth small profite: but to be vertuous and learned in deede,

craueth

craueth labour at the first, and yeldeth fruit with pleasure at the last.

Of Idlenesse.

IDlenesse is called the mother of ignorance, the nurse of vice, the pillow of Satan, the image of death, & ground of all mischiefe: it maketh heauie handes, lumpish leggs, beastly bellies, drowsie pates, and witlesse wits.

The soules of the ayre were made to fly, the fishes of the sea to swimme, the beastes of the field to trauaile, and man to labour. As soone as Adam was created, to auoyde idlenesse, he was set to dresse the garden. After his fall it was sayde vnto him: in the sweate of thy face shalt thou eate thy bread. Noah planted a vineyard: Iacob, Moses, and Dauid kept sheepe. The vertuous woman in the Prouerbes, eat not her bread with idlenesse, she was vp earely and late, labouring gladly with her handes, she occupyed well and fare, layd hold vpon the distaffe, and put her fingers to the spindle. In the common wealth of Israel, euery degree had his duty and office appointed, and no idle state alowed. For idlenesse, the Lord rained downe fire and brimstone vpon Sodom and Gomor. In the primitiue Church it was sore punished. Amongst the ancient Romans no man was suffered to walke in the streetes without the toole in his hand, whereby he got his liuing: and if any mans lands were left vnplowed or husbanded according to the custome of the countrie, it was by law confiscate. The Egyptians were seuerally examined once a yeare, how they liued and spent their time: and being found idle, were punished with death. The Indians so greatly detest idlenesse at this day, that euery family are straightly examined before dynner: and only those which haue deserued it by labour, suffered to eate: and the rest constrayned to fast. He that tilleth his lande (saith Salomon) shall haue plentie of bread: but he that followeth idlenesse shall haue pouertie. He that will not labour (sayth the Apostle) let him not eate.

Genesis 3.

Prouerb. 31. Prouerb. 28.

Ezech. 16.

Aulus Gelius lib. 3. cap. 2.

Prouerb. 28. Prouerb. 10. 4.

2. Thessal. 3. 10

Euerie creature vnder heauen, putteth man in mind to eschew idlenesse, and labour for their liuing: the Bee in gathering her honny, the pore flie in prouiding her sustenance in an olde hollow reede: the dormouse in hoording vp victuals for himselfe and his aged parents: the Emmet in toyling all sommer to make merry in winter: the spider in weauing his nets to catch his prey: the Conny, in digging his house to dwell in: the trees, in yelding their yearly fruites: the waters, in ebbing and flowing: and the Sunne, Moone, and starres, in continuall mouing. The horse yeldes his backe to the burthen: the oxe his strength to labour: and the sheepe his fleece for cloth. But he that spendes his time in idlenesse, without trauaile of bodie, or exercise of minde, is to his enemies a mocking stocke: to his friendes a shame: and to the common wealth a burthen: and therefore vnworthy to liue vpon the earth. Prouerb. 30. d.

Thus practise brings experience,
Experience knowledge gaines:
Where idlenesse hath euill conceites,
And loueth to take no paines.
Then toyle in youth whilst health doth last,
And rest in age when strength is past.

Art, fortitude and ciuilitie,
Are the right notes of true Gentilitie.

As a liuing creature, endewed with reason, hauing aptnesse by nature to speake, laugh, and goe vpright, is called vir, a man, of this word virtus: Euen so a courteous, sociable, and well disposed mind, planted in a superior degree, where wisdome and politie is ioyned with a valiant courage, maketh him generosus, or nobilis: which commeth of nosco, to know: signifying a man in knowledge, valure, and ciuilitie, notable and famous. Socrates being asked what is gentilitie? Answered, Animi corporisq; temperantia. Aristotle thought him a right Gentleman, who esteemed it most glorious to giue, and a staine to his honor to take. Plato calleth him a gentleman who is adorned, Vir, of Virtus.

ned, not with others, but his owne vertues.

It is required in a Gentleman, to be in life and conuersation, well gouerned: disdayning with a valiant minde to become subiect to vice, or infected with villanous manners: to be iust and faithfull of promise: patient in suffering wrongs, and apt to pardon iniuries without reuenge: milde and reuerend in countenance, courteous and gentle in speech, and sober and ciuill in behauiour. Prouerb. 15.34, 35,36. Iob 1.11.

To his superiours, humble and lowly as a seruant: to his elders, obedient and louing as a sonne: to his equals, familiar and tractable as a brother: and to his inferiours, charitable and friendly as a father. Remembring that as the wild Hart, is made tame by watching: the stubborne Asse by beating: and the couragious horse by feeding: so our countrymen of England, being a people, though bound by law, yet free by nature: are more apt to yeeld obedience and dutie, for loue of vertue, then feare of punishment. And more easily gouerned by friendly courtesie, then forcible crueltie. Rom.13.7. Eccles.4.5,6,7. Acts 10,1,2.

The honorable title due vnto vertue, is of many desired, but of few deserued: for as that small number, endewed with honest nature, and ciuil disposition, repose their chiefe pleasure and delight in learning and knowledge: so the greatest number of all degrees, do set their whole felicitie in wealth and worldly vanitie: to whom vertue seemeth as tedious, as to good men vice is irkesome.

To speake of valure, to the faint-hearted: of charity, to the vnmercifull: of courtesie, to the churlish: or of wisedome, to the foolish: is much like, as the telling of a tale vnto one that is heauy a sleepe: who being awaked, asketh what is the matter. Scarlet hath no colour, to him that seeth it not: the Emrald is of small price, to him that knoweth it not: and arts of little account, to those that haue them not. Notwithstanding, though pearles cast before swyne, finde but swynish entertainement: yet of the goldsmyth they are esteemed in their kind, most deare and precious: so in the iudgement of the wise, no riches comparable to a Eccles.37. Eccles.22.

vertuous minde, endewed with good nature: no treasure to a well ordered life, furnished with good learning: no pouerty to ignorance, vice, and infamy. He that knoweth not that he ought to know (sayth the Philosopher) is like a beast amongst men: he that knoweth no more then is needfull for himselfe, is counted a man amongst beasts: but he that knoweth that is needfull to be knowen, seemeth rather a God amongst men.

Exod. 4. 24. Psalme 82. 6.

It appeareth that in times past, learning was proper to the ancient race of Gentlemen onely: who changing their trapt Mules, into bard horses: silken coates, into arming corslets: golden hats, into steeled helmets: Venus lutes, into Marces trumpes: and daunting in chambers, into marching in the field: did valiantly winne their armes by force of lance, push of pike, and dint of sword: hauing both their bodies practised with marshall might, to conquer in warre: and their mindes furnished with arts and policie, to gouerne in peace. But through the careless negligence of their posterity, spending their time, & consuming their patrimony in idlenesse, ryot, and sensuality: yelding occasion for their enemies to laugh at their folly: their frends, to lament their miserie: & those that honored their ancestors for their vertues, to abhorre them for their vanitie: it is now left for a prey to the meaner sort. Amongst whome, though some be found in disposition and behauiour, more charitable, honest, and vertuous, (than many) by birth of ancient parentage: Yet the right nature and condition of a courteous ciuill Gentleman, is seldome found in a base soyle. Whereby it commeth to passe, that the natural impes of ciuill courtesie, in whose predecessors, the right image of honor and vertue did shine: fall daily in subiection, to a sort of churlish Mabals, and grædy couetous money mongers: whom blind fortune, (by the misery and spoyle of others) hath newly aduanced, from Cart vnto Court: smelling neither of cheualry, nor almost of humanitie: but rather like grædie Kytes, seeking continually to prey vpon simple innocent doues: or Demosthenes hungry flies, that

Being waited vpon by thée dogs, Folly, Fancy, and Flattery.

Proverb. 18. 17 Esay 32, 8.

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pickt the poze galled Asse to the hard bones. Whose manners are much like Alexanders hoze called Bucephalus, that being vnharnessed, would gently suffer his keeper to ride him: but feeling himselfe once furnished, with princely saddle, golden bosses, and costly trappers: would proudly praunce, snuffe, and snoze in great disdaine: suffering no man to come neere him, but the king himselfe. Prouerb. 15.27 Prouerb. 18.13

In whom it plainely appeareth: that as a leaden sword in a golden sheath: a hogges snowt with a golden ring: a scabd sheepe, in a golden fleece: oz a rauenous wolfe in a Lyons skyn: Such is a crabbed and peeuish condition, furnished with artes, titles, and qualities of a Gentleman. As foz wealth without vertue, it is likened to a sword in a mad mans hand. Yea the vilest deuices, are the readiest meanes to come by wealth, which ought not to looke Honoz in the face. And personage oz noble lynage, without wealth oz wisdome, is compared to a tree flourishing with fayze greene leaues without fruite: oz a stately carued Image, without life: oz a painted fire against a wall, without heate: it shall preuaileth the Iewes, to boast themselues to be Abrahams children, being degenerate from the fayth and maners of Abraham. It is better (sayth Chrysostome) foz the parents to boast of their vertuous sonne: than the sonne to vaunt of his noble Parents. And therefoze such as couet to excell in honoz, must labour to exceed in vertue: oz else the higher their calling is seated by foztune: the deeper will their fall be, ouerthrowen by their follie. Liberall sciences are most meete foz liberall men, and good Arts foz good natures. Blond without sewet maketh but leane puddings. Iohn 8.39. Chrysostome vpon Math.

Finally, whosoeuer is a greedy couetous snudge in getting: a hard pinching nigard in spending: a craftie dissembling sore in dealing: sterne in countenance: churlish in speech, and hoggish in behauiour: though he were as personable in shape, as Absolon: as rich in possessions, as Cressus: and discended from the blond of great Alexander: he is but a miserable prowling carle, vnworthy the name of a man, much lesse of a Gentleman. Prou. 18.17. Esay 32.6,7,8.

A caueat to the couetous.

1. Tim. 6. 10. Couetousnesse is the rote of all euill, the ground of all vice, and the originall cause of al mischiefe. Which, in
Exod. 2. c. paine of eternall damnation, is straightly forbidden of God himselfe. There is nothing worse (saith Iesus Syrach)
Eccles. 10. 9 then a couetous man, who for his intollerable grædinesse is aptly compared to a gryping cormorant: a deuouring
Esay 56. 11. caterpiller: a rauening wolfe: a shameles dogge that is neuer satisfied: and a noysome hogge, that is neuer profitable till he die.

Whose eares in respect of any goodnes, are as deafe as a dore nayle: his eyes as blinde as a bætle: his hart as hard as a flint stone: & his youth as grædie as hell mouth. And
Exod. 18. 19. therefore in the common wealth of Israell, they had a speciall regard to chuse such men for Captaines, Officers, and
Deuter. 17. d. Gouernours, as feared God, and hated couetousnesse. Yea it was not lawfull for the Prince himselfe, much lesse for a subiect, to gather too much siluer and gold. But in this our miserable age, there is such a grædy prowling for pelfe: horading of money: racking of lands: abusing of law: priuie conueighing of corne, beife, bakon, butter, cheese, and such other commodities, to fede the grædy appetites of churlish Nabal, vncharitable Diues, and their vnsatiable companions, as the common wealth is almost brought to
Esay 5. 13, 14. common beggerie. Agayne, such ioyning of house to house: ground to ground: farme to farme, and liuing to liuing, to maintaine their superfluity: as the meaner sort
Apoc. 22. 12. can not haue to ayde necessity. Yea if the Lorde himselfe should not come quickly: and call them to account, for
Micheah 3. 2. bribing, gryping, wringing, plucking off the skinne, and grinding the very faces of his poore members, whose liues
Esay 3. 15, 16. are made euen a notamy of misery: and a sea of bitternesse:
Esay 5. they would shortly loke to dwell vpon the earth alone.

Psalme 73. 13. Iob 21. These only do prosper, flourish, and deuoure the fat of the land. Their barnes are filled with graine: their cofers stuft with coyne: their tables furnished with daintie dishes: and their houses safe from feare of the rodde. They

lie

lie vpon soft beds of Iuory: grope their soules in rest: and eate their bread alone. Their children go forth in flockes, and leade the dance: spending their time in riot, and vanitie. They sit in the chaire of wilfulnesse, & speake what they list: whose conceites must stand for reason: Their might for right: & their liking for law. As the ruler will, so saith the Iudge, that he may do him the like pleasure againe. Amos 6. Luke 12.19,20, Abacuc 1.2. Micheah 7.2.

Thus haue they deuoured Iacob: taken away his portion by violence: and layde waste his dwelling place. They gape vpon him with disdainefull countenance, as it were a ramping and roaring Lyon: whose lamentable complaints are come vp to the eares of the Lord of hostes: Yea the very stones in the wall, crie out against it. And therefore, to the conuersion, or confusion of all such pitilesse worldlings, thus sayth the Lorde: Wo be vnto them that couetously gather together euil gotten goods, that they may set vp their nests on high, to scape from misfortune: they haue deuised the very shame, & confusiō of their own house. Psalme 79.7. Micheah 2.1,5,6 Psalme 22.13. Esay 5. Abacuc 2,12. Abacuc.2.

I saw the Lord stand vpon the alter (saith the Prophet) and he said: smite the dore chæke, that the posts may shake withall: for their couetousnes shall fall vpon their owne heades. Go to now you rich worldlings and Rams of the flocke, that liue in pleasure and wantonnesse (saith the Apostle) wæpe and howle for the miseries that shall come vpon you. Gehesi for couetousnesse, was plagued with leprosie: Nabal striken to death: and Dives tormented in hell: where without spædy repentance, and restitution, all græddy prowlers shall shortly perish, and come to a fearefull ende. Amos 9.1,2. Iames 5.2. 4.Kings 5. 1.Kings 25. Luke 16,23,24 Psalme 73.

The dutie of subiects to their Prince.

The ciuil Magistrate is a Minister, armed with lawes & sword: appointed of God, as a nurse to the Church, and a father to the common-wealth, to order, rule, and gouerne the people committed to his charge, execute iustice, and kæpe outward discipline, as well in causes Ecclesiastical, as temporall. Whose hart is in the hands of the Lord, Iohn 19.11. Wisd.6.2. Esay 49.25 Hebr.13.17. 4.Kings 18 4.5 1.Cor.14.40. Prou.21.1.

to turne it (for the benefite of the good, and punishment of the euill) which way as pleaseth him. Vnto whose authoritie, power, and gouernement, euery Christian subiect is bound in dutie and conscience, humbly to submit himselfe: reuerently to feare him as the roaring of a Lyon: thankefully to honor, and pray for him, as Gods Lieutenant vpon earth, willingly to yeeld all tributes, tares, and duties vnto him: and obediently to obserue and keepe his lawes, statutes, ordinances, and proceedings in al things: (In matters contrarie to faith and saluation, expressly commanded in the sacred word, only excepted.) Yea though he were as greeuous a persecutor, as Saul king of Israel: as wicked an oppressor, as Pharao king of Egypt: or as cruell a tyrant as Nabugodonozer, king of Babilon: much more being so mercifull, vertuous, and godly a Prince, as good Elizabeth Queene of England. So God by the prophet doth straightly command. Our Sauiour, both by his doctrine and example doth plainely teach. And the holy Ghost by the Apostle doth vehemently exhort: Submit your selues vnto all the ordinance of man for the Lordes sake (saith he) whether it be vnto the king, as chiefe and supreme head, next vnder God: or those that be appointed in office to gouerne vnder him.

Rom. 13. 2. Prou. 20. 2. 1. Pet. 2. 17. 1. Tim. 2. 2. Luke 3. 2. Acts 5. 29. Dan. 3. 6. Exod. 1. Ierem. 25. Ierem. 27. b Baruc 1. 6, 2, 15 Luke 20. 25. Mat 17. 27. Rom. 13. 2. 1. Pet. 2. 13, 14

Whosoeuer therefore resisteth the authoritie of the ciuil Magistrate: resisteth not man, but the ordinance of God himselfe, to his owne damnation. He that prouoketh his soueraigne vnto anger (sayth Salomon) offendeth against his owne soule. Yea he that shall but euen thinke euill against the Lords annoynted (saith he) the very bird of the ayre, with the fluttering of her wings, will bewray his secret thoughts. The rebellious Israelites, for resisting against Moses the ciuill magistrate, & Aron the high Priest, were some of them plagued with pestilence: some stong with fiery serpents: some consumed with fire from heauen: and some swallowed vp in the bowels of the earth. And rather then the obstinate, stubborne, and disobedient, should scape vnpunished: euen Satan himselfe, the master, and

Rom. 13. 2. Exod. 16. 7. Prou. 20. 2. Preach. 10. 18. Num. 11. Num. 21. Num. 16.

captaine

captaine of all traytorous rebels, would moue him to be his own hangman: As Achitophel and Iudas, the very hayre of his head (for want of other) would yeld it selfe for a halter to strangle him: as Absolon and his partakers: and the trees of the field, offer their stretched out armes, as fit Gebets to confound him, as a member vnworthy to liue in a common wealth. 2. Kings 17. Mat. 27. 5. 2. Kin. 18. 11. 13

And here by the way, a question might arise, touching 3. sorts of people in this land.

The first, are certaine seditious preachers, possessed with proud erronious spirits, euery one hauing a Church-plot, or common wealth in his head: who vnder an hipocriticall shew of holinesse: turning vp the white of the eye: with deepe groning sighes, in their long phariſaicall prayers to blinde the multitude, presume to walke at libertie, according to their owne lustes, speaking peruerse thinges, to drawe disciples after them: beating dayly in the peoples heads, what possible they can, to conceiue a loathing and misliking of her Maiesties gouernment, and order of religion established. 2. Tim. 3. 2. Mat. 6. 5. 7. Luke 18. 11. Actes 20. 30. 2. Pet. 2. 1. 2.

The second, are certaine of the inferiour Magistrates, put in trust, as the rest, to execute the office of Iustice, keepe the people in due obedience to her Maiesties proceedings, & punish contemners of her lawes: who notwithstãding vpon a greedie couetous desire to prey vpon the spoyle of church-liuings, do priuily, vnder a coulour of zeale, both fauour, further, incourage, & maintaine the said seditious Scismatikes, as fit instruments to serue their purpose, to the great disturbance of the church & disquiet of the commonwealth. The small care in keeping. The wery small conscience in taking an othe

The third, are a sort of fickle headed people: who hauing their eares itching for nouelties, are apt and readie, vpon euery light occasion, to cast off the yoke of obedience, and giue heede to those spirits of error: getting them heapes of teachers after their owne fantisies, without regarde of duty, either to Prince or lawes. 2. Tim. 4. 3. 1. Tim. 4. 1.

Now the question is this: Whether these three sorts of priuie whispering murmurers, their conditions and man-

ners rightly considered, may iustly be taken in the number of faithfull, true, and loyall subiectes: or rather, more dangerous enemies to the state, thē open professed Papists.

Certaine morall rules and profitable aduertisements touching ciuill behauiour, and gouernement of life.

1. Pet. 2. 17. THe rules of ciuill gouernement, requireth a man to frame his manners apt and meete for all honest company, and societie of men: as, discréete amongst the wise,

Rom. 12. 15, 16 merry with those that be merry, and mourne with those that mourne, to yeeld sound reason in graue matters, and pleasant conceits in light trifles. Sobrietie without sullennesse is commendable, and mirth without modestie, a vertue delectable. A merry minde doth commonly shewe a gentle nature: where a sower grimme countenance, is a

Barnard, manifest signe of a curious teastie churle, and disdainefull hypocrite.

Humilitie and lowlinesse of minde, winneth the fauour of God: and gentle speech and courteous behauiour, the hearts of men.

Silence and secresie. To be silent of tongue, and secret of heart. Nature hath giuen vnto man two eares, and but one tongue (sayth the Philosopher) to teach him, to heare much, and speake little. Pithagoras being asked the best way for a rich sole to get estimation, let him weare costly attire (quoth he) and

Eccles. 21, 25 Prou. 17. 29. Iob 13. 5. Eccles. 27. 6. Matth. 12. 34. Eccles. 5. 14, 15 speake little: for a sole holding his peace, séemeth to be wise. The trée of the field is knowen by the fruits, & the thoughts of mans heart by his wordes. Honor and worship is in a mans wise talking, sayth Iesus Sirach: but, the tongue of the vndiscréet, is his owne destruction. Life and death are in the instruments of the tongue (saith Salomon) and he that can temper his words with discretion, keepeth his soule frō troubles. Words spoken in due season are compared vnto apples of gold in a siluer dish.

Prouerb. 21. 23. Prouerb. 17. 28. Prouerb. 18. 21

Prouerb. 25. 10.

But better he speake not,
When wisedome prouoketh not:
Then wiseman he seeme not,

When

When silence he keepeth not.

To anoyd the company of the wicked. For as bodies infected with contagious diseases, are lothsome and odious: so mindes corrupt with false doctrine, rude manners, and vicious liuing, are most irkesome and dangerous. He that toucheth pitch (sayth Iesus Sirach) shall be defiled therewith: and he that keepeth company with the wicked, shall hardly escape without blemish, either in life or credite. And therefore it was not lawfull for the Israelites, to associate themselues with the Cananites, lest they should be infected with their manners. Abraham was commaunded to depart from Caldea: Lot and his daughters from Sodom: and the congregation of God, from the tents of Corah, Dathan, and Abiram. What fellowship hath light with darknesse, Christ with Baliall, or the faithfull with an Infidell: The Israelites dwelling in Sitim, committed whoredome with the daughters of Moab. And the heart of Salomon, for all his wisdom, by keeping company with heathen Idolaters, was turned away from the Lord. Proverb. 24.1. Eccle. 13.1. Nimium familiaritas contemptum parit. Exod. 23.33. Genes. 12.2. Genes. 19.16. Numb. 16.27. 2. Cor. 6.14. Eccles. 13.23. Numb. 25.1. 3. Kings 11.4.

Let common societie be vsed in equalitie. Like with like do alwayes best agree: for as the kettle with the pot, the Lambe with the wolfe, and the Asse with the Lion. Such is the fellowship betweene the poore and the rich. Requitall amongst equals, is of common courtesie, but recompence in vnequals, inforced of necessitie. Shew a child an apple, and he will cry for it, but make thy superiours privy to thy pleasures, and he will haue it, or else make thee cry for it. Eccles. 13.3, 4. 24.27.

Not dainty in diet, nor riotous in expenses, but moderately to liue within his bounds. To cut his coat according to his cloth, not with the prodigall, to spend all, nor with the couetous, to keepe all, but with the discreet, to vse all. He that hath litle, and spendeth much, is called a prodigall fole, he that hath much and spendeth little, a miserable carle, but he that can moderate his expences according to abilitie, is wise. Measure is called a merry meane, liberalitie is a vertue, consisting to spend, not as a man would, but as he may. A thinne spare diet, is most holesome for health, Omne nimium vertitur in vitium. Bacchus fests are both loathsome and vnwholsome.

healthy, & profitable for wealth. I like M. Tussers alowãce.

Tusser. Two dishes well dressed, and welcome withall,
Both pleaseth thy friend, and becommeth thy hall:
Much spice is a theefe, so is candle and fire,
Sweet sawse is as crafty, as euer was Frier.

By the lawes of Lycurgus, he that inuented any new fashion in attyre was banished. And as varietie and excesse in diet, do surfet the bodie, and consumeth the wealth, so change of gorgeous apparell sheweth pride without profit, and commonly couereth a threed bare purse. Attire most commendable, is neither curious, nor clownish, sumptuous, nor costly, but sober and decent, as best beseemeth his estate and calling.

In medio consistit virtus. Mistresse Fortune, is sayde to be handmaide to Ladie Vertue, who esteeming more of simplicitie with securitie, then pride without profit, is compared to a poore simple woman in ragged attire, as one despised of the world, bearing a bridle in the one hand, to restraine vice, and certaine working tooles in the other, as one alwayes apt to labour.

To auoyde penurie. She hath also a paire of wings, in token that she flieth vnto the heauens. She treadeth death vnder foot, to signifie that she is immortall. And placed betweene two extreame vices, as who should say, shee alwaies keepes the golden meane. It is a true saying, better to liue in low degree, then high disdaine. A quiet contented minde (saith the wiseman) is more worth then great riches. Euery ounce of state asketh a pound of gold, & euery foot rising in authority, increseth an ell in necessity. The ambitious is hated, & the base minded ouercrowed, but the meane estate resting vnder the cloke of obedience, within the reach of his owne happe, is alwayes in most safetie, and least danger. He that liueth in health, is well fedde, hee that is preserued from colde, wel clothed, and he that can liue out of debt, is rich & happie: his skepes are sound, his conscience quiet, and his life pleasant.

Hebr. 13. 5. Prou. 12. 28. 1. Tim. 6. 6.

Felix qui didicit contentus viue reparuo.

Felix qui nihil debet.

Where wilfull race of witlesse braines,
Flaunting in pride, to passe degree:
Bringing rich estate to great decay,
And lewd heads to great misery.

Enuie

Enuie followeth Vertue.

What good men want by nature, they seeke to supply by art, but the enuious wanting discretion, supplieth it with malice. Let a man humble himselfe to the proud, and he will not hurt him, keepe no company with drunkards, and they will not infect him, aske nothing of a couetous man, and he will not harme him: but the more he shall be esteemed of the best sort for honest life, ciuill behauiour, and vertuous qualities, the more he shall be persecuted with a number of enuious eyes. For iealosie to beauty, aduersity to prosperity, and enuy vnto vertue, are so linked and ioyned together, that the one followeth the other, as the shadowe followeth the body. And therefore, that famous Philosopher Hermocrates, exhorted his sonne to liue so, he might be enuied for his vertues. Onely miserye voyde of enuy

Of the malicious backbiter.

The Basaliske killeth men a farre off, by the sight of his eyes, and the enuious backebiter, by the sting of his tongue. The serpent keepeth his poyson, onely to the hurt of others, but the spitefull backbiter, both to the hurt of others, and destruction of his owne soule. The Camelion can transforme himselfe into all collours saue white, and the malicious backbiter, into all fashions saue honesty. Disdaining his superior, because he is not equall to him, his equal, because he is equall to him, and his inferiors, lest hee should be equall to him. But commonly such euill surmising mindes, backbiting mouthes, and slanderous tongues, are to none more noysom and dangerous, then themselues, to whom it often happeth, as it did to the viper, which greedily caught Paul by the hand, intending to hurt him, fell her selfe into the fire, and perished.

The property of a faithfull and fained friend.

Friendship is the agreement of mindes, the chiefe of moral vertues, called the iewell of humanity. A true friend (saith

(sayth the Philosopher) is long sought for, scarce to bee found, and hard to be kept. Well is him that findeth a faithfull friend (saith Jesus Sirach) the weight of gold is not cõparable to the goodnesse of his faith. He is allwayes willing and ready to comfort his friend in aduersitie, to helpe him in necessity, to intreate and vse him courteously, to beare his infirmities patiently, and reproue his errors gently. Whose rebukes are much like pepper, which is hote in the mouth, but holesome at the hart, and he that can not beare or take the rebukes of his friend in good part, is aptly compared to a harpe string, which being wrested in tune, doth breake and snappe a sunder. Piping and harping maketh a swéete sound (sayth the wise man) but the tongue of a friend goeth beyond them all. Many there be (sayth Salomon) that are called good doers, but where should one find a true faithfull man. Gold is tried by the touch stone, A good Pilot in rage of tempest, a valiant Captaine in time of warre, and a true friend in necessity. A friend vnused, is like a medicine vnministred, and a friend without friendship, like a tree without fruite. As good a foe that hurts not, as a friend that helpes not.

Eccles. 6. 13.

Eccl. 40. 14.

Prouerb. 20. 6

Eccles. 12. 8, 9. Prouerb. 17. 18

A cold comfort that is wapt in no remedie.

A fained dissembling friend, is much like a serpent bred in Egypt, called a Crokedell: Whom when she smyleth, poysoneth: and when she weepeth, deuoureth. Or the Hiena, hauing the voice of a man, speaking like a friend, and the minde of a Wolfe, deuouring like a feend. Or the Panther, who with the swéetnesse of his breath, and beautie of his coate, allureth such beastes within his compasse, as hee intendeth to vncase, and prey vpon their carcasse. Or the flattering Syrens, that swéetly sing the saylers wracke. Or the Foulers pipe, that pleasantly playeth the birdes Death. Or the Bee, who carrieth honny in her mouth, and a sting in her tayle. Or the box tree, whose leaues are allwayes grene, but the séede poyson. So his countenance is friendly, and his wordes pleasant: but his intent dangerous, and his déedes vnholsome. Mel in ore, verba lactis: fel in corde, fraus in factis.

A fained friend.

Eccles. 37. 4, 5

His

His fetch is to flatter, to catch what he can, Tasso.
His purpose obtained, a figge for thee than.

In chusing a friend is chiefly to be obserued: that as old wood is best to burne: old horse to ride: old bookes te reade, and old wine to drinke: so are old friends alwayes most truely to vse. And he that reiecteth his kindred, and chuseth friends of strangers, is much like him who changeth his legge of flesh, for a stilt of wood. Eccles. 9. 14.

It is further to be noted, that where the persons are diuerse in nature, differing in manners, variable in conditions, or contrary in religion, their friendship can not possible long continue.

Againe, touching the naturall inclination of men, he that is light and toyish in youth, proueth often teastie and waspish in age. A bold malapart boy, a wilful seditious man. A grimme crabtree countenance, doth cõmonly shew a hard churlish disposition. A smoth glosing tong, a crafty dissembling hart. And a quicke sharpe wit, an vnconstant and wauering condition. Neither faithfull to friend, nor fearefull to foe. But especially, a proud, furious, or scornfull person, is apt to take displeasure, and thinke vnkindnesse vpon euery light occasion, and if such a heart, where frindship hath dwelt, begin once to hate, it is like a spunge which sucketh vp as much matter of malice, as before of fauour and affection. And euen as the best wine, maketh the sharpest vineger, so the deepest loue, turneth to the deadliest hate. Prou. 22. 22. In maleuolam animam, non intrabit sapientia. An inuirious friend is a dangerous enimy.

In praysse of Friendship.

Of all the heauenly giftes on earth,
Which mortall men commend:
No treasure well may counteruaile,
A true and faithfull friend.
What sweeter solace can befall,
Then such a one to finde:
As in whose breast thou maiest repose,
The secrets of thy minde.

If flattering Fortune chance to frowne,
And driue thee to distresse:
True faithfull friend will helpe at need,
And make thy sorrowes lesse.
Oh precious Iem, Oh iewell great,
Oh friendship, pearle of price:
Thou surely doest each thing excell,
That man can well deuice.
The golden mines are soone decayed,
When Fortune turnes the wheele:
And force of armes are soone allayed,
If body sickenesse feele.
And cunning art soone ouerthrowne,
Experience teacheth plaine:
And all things else their course doth change,
When friendship doth remaine.
But since by proofe they haue beene taught,
A fained friend to know:
I will not trust such glosing tongues,
More then my open foe.
Where faireſt face doth harbour fouleſt hart,
And sweeteſt tongue moſt treason doth impart:
Oh false deceit, Ile trust to such no more,
But learne to keepe a hatch before the dore.

A friendly aduertisement touching marriage.

THough wedlocke be a thing, so doubtfull and daungerous to deale withall, as to seeke roses amõgst thorns, honny amongst hornets, or Eeles amongst adders. Notwithstanding, might my wordes craue pardon, (though more willing to wish well, then able to perswade) I would (according to my simple skill) shew my opinion, touching the commoditie, and discommoditie of marriage, and the best meane to liue quiet in wedlock chancing vpõ a shrew.

Gen. 2. First, considering the state of marriage in general, God himselfe hath ordayned it as holy: nature hath established it as honest: Reason doth Counsell it as profitable: And all nations

nations haue allowed it, as neceſſarie. And therefore, with the Apoſtle, I commend it, as honorable amongſt all Men. Hebr. 13.4.

Happy is that man (ſayth Ieſus Sirach) that hath a vertuous wife. The number of his yeares ſhall bee double. A vertuous womã, maketh her huſband a ioyfull man: whether he be rich or poore, he may alwayes haue a mery hart. A woman that is ſilent of tong, chameſaſt in countinance, ſober in behauiour, and honeſt in condition, adorned with vertuous qualities correſpondent, is like a goodly pleaſant flower, deck with the colours of al other flowers in the field, which ſhall be giuen for a good portion to ſuch a one as feareth God. Eccl. 36.22,23, 24. Eccl. 26.1,2,3,4. Prou. 31.6. Pulix eſt pulcro, veniens e corpore virtus. Beauty is the ornament of nature, and wealth is gotten by policie, but a virtuous woman is the gift of God. Eccle 26.3.

But he that ſhall preferre the gifts of nature, and fortune, before grace and vertue: hauing more reſpect, to a cleane hand, with a faire ſmiling countenance: the a cleane hart with good conditions, ſhall after find that he feareth, and miſſe that he moſt deſireth. Wanting neither time to repent, nor matter to complaine on. Eccleſ. 9.8,9.

Fauour (ſaith the wiſe man) is deceitfull, and beautie but a vaine thing. Without vertue, it is compared to a ſweete poyſon in a box of Iuory: or a fayre cheſt that wrings the ſote, or the beaſt called an Armin, whoſe ſkinne is deſired, and his carkaſſe deſpiſed. A ſhort pleaſure full of paine and miſery, much like Tantalus apples, which are no ſooner touched, but turned into aſhes. And in the end (ſaith the Preacher) ſhe is more bitter then death. Prou. 31.26. Dulce venenum, meritrix decora. Sub melle latet venenum. Preacher 7.24.

I heard once a learned man ſhew a pretie note concerning mariage, which though it were a Iewiſh inuention, yet hath it a diuine vnderſtanding. Iſh and Iſha in the Hebrew tongue ſignifieth vir, & vira, the man, and the woman: which being ioyned together, maketh Chaa, ſignifieng God, as Iehouah. From which word take away theſe two Hebrew letters. Chod, and He: that makes it God. And that remaines, is, Aſh: which ſignifieth paine and miſerie. Meaning, that in ſuch a mariage, where vertue is abſent, there God is not preſent, and where God is not preſent, there paine and miſery is neuer abſent.

A quiet man that matcheth himselfe to a shrewe: taketh vppon him, a very hard aduenture, hee shall finde compact in a little flesh, a great number of bones, to hard to disgest. Yea such Saintes are some men matched withall, that if all theyr demaundes shoulde bee graunted: and all that they are agreeued withall, redressed: Sampsons strength, Jobes patience: and Salomons wisedome, were all to little. And therefore some do thinke wedlocke to be that same purgatorie, which learned Diuines haue so long contended about, or a sharp penance to bring sinfull men to heauen.

A merry fellow hearing a Preacher say in his Sermon: that whosoeuer would be saued, must take vp, and beare his crosse: ran straight to his wife, & cast her vpon his back.

Diogenes being asked what age was most fitte for mariage, for young men (quoth he) it is to soone, and for olde men to late.

One Paurimio, sonne to a Senator in Rome, being desirous to marry: his father willed him tarry till hee were wiser: Nay sir (quoth he) if I once growe wise, I shall neuer marry.

Arminius, a great Ruler in Carthage: beeing importunately perswaded to marry, no (quoth hee) I dare not, for if I chance vppon one that is wise, shee will be wilfull: if wealthy, then wanton: if poore, then peeuish: if beautifull, then proud: if deformed, then loathsome: and the least of these is able to kill a thousand men.

Eccles. 25. Where married couples agree together, is a great happinesse, and a thing very acceptable in the sight of God.

But as in musick are many discords, before there can be framed a true diapason: so in wedlocke are many iarres, before there be established a perfect friendship.

In houholde matters, are many occasions of variance in generall: but where the parties want conformitie of manners and conditions, most apt to fall at contention especiall. For as the earth to the ayre: and the water to the fire, are in nature and propertie dissonant and contrary.

So

So, where the one is constant, the other wauering: The one prodigall, the other a niggard. Or the one young, and the other old: They may well conioyne in law: but neuer continue in loue: But prompt and ready vpon euery light occasion, to resolue into strife and dissention. Agreeing like harpe and harrowe: or rather, two cats in a gutter. And if the husband, will liue in quiet, then must he shew his wisedome, either by dissembling the cause, to turne it vnto sport: or else goe his way and say nothing, vsing his shrewde wife gently, as a necessarie instrument to exercise his patience: least she waxe worse. For by other meanes he getteth no faithfulnesse of her. This was the best remedie that Socrates could finde, against his wife Zantippa. The best helpe that Iob could haue against his wife, in all his afflictions. And the best counsell that Marcus Varro could giue vnto married men: Vitium vxoris, si corrigi non possis, ferendum esse: let her say what shee will. Better her tongue wagge, then her heart breake. It is said that an Asse, a walnuttree, and a woman: asketh much beating before they be good. But I am verily resolued, that a vertuous woman that is wise, one word of her husband doth suffice. But if shee be such a one, as neyther gentle admonition, the feare of God, the speech of people, nor the shame of her person can preuaile: All the wise sayings of Salomon, with an hundred stripes to vnends, will not suffice to reforme or amend her. A woman is aptly compared to a drinking glasse, which being gently handled, is both pleasant in sight, and necessary in vse. But if more roughly vsed, then the tendernesse of that mettall can beare, is sone broken, and spoyled. And as the strings of a Lute, do sound most sweetely, when they are touched most softly, so are women most tractable, when they are vsed most gently.

Thought to be Dina the daughter of Iacob.

Disdaine me not, for this is truth, though truth oft times turne men to ruth.

Yea so long as they are not restrained of their liberty in three things. That is, to say what they will, do what they will, and haue what they will, they are the most necessary, pleasant, and comfortable creatures liuing: And apt

inough of their owne accord, to ſubmit themſelues. But their noble hearts in no wiſe, can ſuffer, by force and violence, to be brought in ſubiection.

It is a common ſaying, that the teares of a woman doe waſh away her diſpleaſure, ſo that after her griefe, if ſhe beginne once to weepe, ſhe is then more gentle, and eaſie to be intreated.

Finally, hee that will liue quiet in wedlocke, muſt bee courteous in ſpeech, chearefull in countenance, prouident for his houſe, carefull to traine vp his children in vertue, and patient in bearing the infirmities of his wife. Let all the keyes hang at her girdle, only the purſe at his own. He muſt alſo be voyde of ielouſie, which is a vanity to thinke, and more folly to ſuſpect. For eyther it needeth not, or beteth not, and to be ielous without a cauſe, is the next way to haue a cauſe.

Ecclo. 9. 1.

This is the only way, to make a woman dum:
To ſit and ſmile and laugh her out, and not a word, but mum.

R. S.

The Bird that ſeely foule,
Doth warne men to beware:
Who lighteth not on euery buſh,
For feare of craftie ſnare.
The Mouſe that ſhunnes the trappe,
Do ſhew what harmes do lye:
Within the ſweete betraying baite,
That oft deceiueth the eye.
The fiſh alwayes the hooke;
Though hunger bids him bite:
And houereth ſtill about the worme,
Whereon is hid delight.
If Birdes and beaſtes can ſee,
Whereas their danger lyes:
How ſhould a miſchiefe ſcape mans head,
That hath both wit and eye.?

Cer-

Certaine necessarie rules, both pleasant, and profitable for preuenting of sickenesse, and preseruing of health: prescribed by D. Diet, D. Quiet, and D. Merryman,

Doctor Diet.

GAlen, the Captaine of all Pothicarie Phisitians, who liued in health (except one day sickenesse) the space of 110. yéares, being asked what diet he vsed, to preserue his health and life so long: answered, I haue drunke no wine, touched no woman, eate nothing rawe, or vnripe, kept my body warme, and my breath swéete.

In lib. de sanitate tuenda.

Marcus Aurelius who liued in health till olde age, vsed to bathe him once a yéere, to vomet once a moneth, to fast one day in a wéeke, and to walke one houre in a day.

The counsell of Auicine, is to kéepe the féete alwayes dry, the necke warme, and the body in temperate heate, to auoyde poysoned ayres of dead carrion, pilling places, stincking milles, and dampish vapours, which infect both man and beast, preferring alwayes the kitchin before the Pothicaries shop. He that for euery qualme wil receiue nothing without aduice of the Phisition: shall bée sure to haue his carcasse full of diseases, and his powch voyde of money.

Wash the hands often, the féet seldom, and the head neuer.

Qui medice viuit, misere viuit.

All naturall disquietnesse (sayth Galen) is appeased by three naturall meanes: as meate to nourish: musicke to delight: and exercise to preserue health. Which rule the nurses of children do naturally obserue, in fæding the infant with her teat: stilling it with her voyce: and exercising the body, by moouing her arme.

That golden sentence of Hypocrates duly obserued, not onely in meane and measure, vt ne quid nimis, but also in right order as it standeth, placed by the Author, containeth a most soueraigne preseruatiue against all corporall diseases whatsoeuer.

Labor, cibus, potio, somnus, venus, omnia mediocria.

A meane sober diet, is both necessary for health, & profitable for wealth: whereas varietie of dishes, diuersity of sauces, and change of drinkes: oppresseth nature, which is satisfied with a little: nourisheth infected humors: breeds

surfets

surfets in the body, and consumption in the purse.

Scola Salerni. Si vitare velis morbos & viuere sanus,
Non bibe, non sitiens, & non comedas satiatus.

Doctor quiet.

He that will liue as yong, must governe himselfe as old 1. Thessal. 4.11. Rom. 12.18, 19

THe heart of a good Christian, is love and charitie, his tongue truth and honesty, his attyre patience and humility, his armour, wisedome and knowledge: his diet, measure and temperance: his authority, equity and iustice, and his life quietnesse of minde, gladnesse of heart, & health of body and soule. But where anger and fury possesseth, it vexeth the minde: fretteth the heart: dimmeth the sences: and distempereth the whole body: So as the wrathfull person can neuer looke Truth in the face.

In malcuolam animam non intrabit sapientia. Wisd. 1. Prou. 29

Contend not with an angry man (saith Salomon) for he kindleth variance, and stirreth vp strife. Make no variance with a rich man (sayth Jesus Sirach) least he bring a hard quarrell against thée. Striue not with a mighty man (sayth he) least thou chance to fall into his hands.

Eccles.8.

To contend with a superior, is madnesse: and with an equall, a shame. But as the Lyon, to fight with the Emmet, or the Egle, with the butterfly, is vnnaturall: So for man to striue with his Inferiour, is most iniurious.

God hath not giuen vnto man dangerous fét to strike, as the horse: crooked nayles to scratch, as the cat: venemous poyson to sting, as the serpent: nor bloudy téeth to bite, as the tyger, but an vnderstanding minde to discerne his neighbours cause rightly: a pitifull heart to relieue his wants charitably: and a milde tongue, to intreate and vse him courteously.

I will (quoth Will) reuenged be: Not so (quoth Wit) be ruled by me. Lingua, quo vadis?

It is the property of an Asse, to kicke when he is spurned: of a dogge, to snatch when he is bitten: and a woman, to chide when she is angry: but a man of good nature, to dissemble an iniury without reuenge. To requite wrong with wrong, is much like as to wipe one durt away with another.

The mind of man by nature is courteous and valliant:

and

and more easily won by gentle perswasion, then violently drawne by strife and contention. Whose heart by gentle meanes, being once mollified, his affections qualified, and his minde pacified, his eares are then more open to heare, his minde to conceiue, and his will to consent vnto reason.

And for asmuch as no vocation or calling is without his crosse annexed vnto it, a man that will liue quiet and peaceable in this wretched vale of misery, must neyther bee proudly puffed vp in prosperity, nor cowardly cast downe in aduersity, but well armed with patience, girt with constancie, deck with humilitie, and furnished with a valiant courage: To take the vanities of this world as vanities, and all things in good part as they happen, resting alwayes contented with the will of God, who neuer fayleth his Psal.37
children in necessity, nor suffereth them to be tempted a- 1.Cor.10.13
bone their power.

Of all things bad, the best I thinke,
Is well to hope, though fortune shrinke.

Doctor Merriman.

HOnest mirth moderately vsed, is a pleasant and delectable vertue. As there is a time to weepe, sigh, and Preach.3.6. Rom.12.15.16.
mourne, so is there a time, to laugh, sing, and be merry. Iames.5.13.
When Salomon by his great wisedome, experience, and iudgement, had prowned all things vnder the sunne, to bee nothing but vanitie, miserie, and vexation of minde: hee concludeth that the best thing for a man in this world, all Preach.3.12.
the dayes of his life, is to eate, drinke, and be merry in his Preach.8.16.
labour. Behold (sayth the Lord by the Prophet) my ser- Esay.65.c
uants shall eat, drinke, reioyce, and be merry. He giueth Esay.35.d
bread and wine to strengthen and make glad the heart of Psal.104.14.
man, oyle to make him a chearefull countenance, and Prou.27.9.
sweet oyntment and incense, to make his heart merry. Re- Phillip.4.4
ioyce in the Lord alwayes (sayth the Apostle) and againe
I say reioyce. S. Iames exhorteth Gods children to sing Iames.5.13.
and be merry. A light heart (sayth the wiseman) maketh Prou.17.23
a chearefull countenance, and a flourishing age, but sorrow

Eccle. 30. 24. 2. Cor. 7, 10.

and heauines drieth vp the bones, and shortneth the daies. Heauinesse is called the graue of mans life, and mother of foure daughters, Idlenesse, pouertie, sicknesse, and miserie. It is the propertie of the distressed to complaine, of the desperate to sigh, of children to weepe, and of weake cowardly cranens, to yeeld and shrinke downe in trouble, and aduersity: but of the valiant minde, to plucke vp a good heart, cast off solome pensiue dumps, put on a chearefull countenance to the world, and beare it out merrily with a good courage. Knowing that though mischiefe and misery do come by pounds, and go away by ounces, yet a pound of sorrow will not pay an ounce of debt. And as those euill humors which surfet the body, are expelled by medicine, so are such heauy pensiue dumps as infect the braine, auoyded by mirth and merry company. No better meane to preserue health therefore, then morning and euening, to receiue an ounce of merry conceits, pounded with the pestle of patience, in the morter of quiet content, applying oftentimes a plaister of hearts-ease to the left side. These will purge the patient from choller, melancholie, and all grieuous paines of the stomack, make him fede heartely, sleepe soundly, and walke chearefully. To a merry heart (sayth Iesus Sirach) euery thing hath a pleasant taste.

Eccle. 30.

Of exercises profitable for health and recreation.

Diuing comedies dying often tragical endes.

Though all such gaming, as depend vppon idlenesse, chance, and desire of money, be vtterly condemned, as a thing intollerable amongst Christians. Notwithstanding, such honest exercise, as being either marshall for seruice in the field, phisicall, for health of the body, or morall, for the recreation of the minde, moderately vsed in time and place conuenient, is no lesse profitable and necessarie (especially for gentlemen e students) then meat drinke, and sleepe. Mindes that are wearied with serious affaires, must sometimes be refreshed of necessitie. For as continuall bending doth weaken the stiffest bowe, so long study without recreation, doth weaken the finest braine.

Like triple strings of a lute wrested vp till they breake.

Yet

Yet some, more curious then wise, hauing (as it were) a pride to be pœnish, séeme rather to hate, despise, and detest all mirth, pastime, and humaine society, as vnfit for such as professe Christianitie. Whereas if any exercise be euill, it is not of it selfe, but through abuse of the wicked, which is no sufficient condemnation to a thing ordeined to be well vsed. Though some haue bæne burned with fire, some drowned with water, and some surfeted with meate and drinke, yet must wée neither cast away the vse of fire and water, nor cease from eating and drinking. So though some dunpish natures, can broke nothing that is contrary to their owne froycall disposition. Yet no reason, that therefore the better sort, more pleasant, sociable, and familiar of condition, should forgo their honest recreation, to fœde the humors of such. To the cleane, al things are cleane, and if any offence be, it is not giuen, but rather taken without cause. John Baptist and the Pharisies liued a straight life, and our Sauiour Christ vsing his liberty, was more familiar, like the common people, yet John Baptist and the Pharesies were not holier then Christ himselfe.

Rom. 14. 10.

Rom. 14. 14.

Despise not thy neighbour in his mirth. Eccle. 31. d

Why should my liberty be condemned of an other mans conscience. 1. Cor. 10. 29. Titus. 1. 15.

Wise Salomon maketh mention oft-times as well, for pastime and sporte, to recreate and make merry, as for serious affaires to fatigate and make weary.

Preach. 3.

Jacob wrastled with an Angell. Gen. 32.

The Israelites in obseruing the feast of Tabernacles, were commanded to gather boughes & branches of palmes, willowes, and fruitfull trées, reioycing and making merry before the Lord, the space of seauen dayes.

Leu. 23. 40. Deut. 16. 13.

When Dauid was returned from the slaughter of the Philistians, the women came out of all Cities, with instruments of Musicke, playing, singing, and dauncing with great ioy.

1. King. 18. 7. 2. Esd. 12. d

When God sent the Prophet to comfort his people of Jerusalem, amongst others his mercies, he promised them this securitie, that their boyes and damsels shoulde sporte and play in the strétes.

Zach. 8. 5.

The taking away of mirth and melodie from the people, was alwayes a token of Gods curse.

Esay. 24. 7. 8. Iere. 7. last Ezech. 26. e

Eccle.32.12. 1.Pet.2.17.

Take thy pastime at home, and doe what thou wilt (sayth Jesus Sirach) so as thou do none euill. The Apostle exhorteth men to loue and delight in brotherly fellowship.

Chytræus vpon the Epist pag. 266.

Dauid Chytreus affirmeth, playing and sporting amongst friends, to be very good and necessary, to auoyde wicked thoughts and dumpish fantasies.

M. Caluin vpon Psalme 104.

Master Caluin sayth, that God doth not only bestowe vpon men, things sufficient for their necessarie vses, but also proceedeth further, in helping forwards, their pleasures and delights.

To be merry honest, and vertuous, sufficeth to anger the enuious.

Cato calleth honest pastime, a whetstone for the memorie.

Galen. Marcillius Phicinus.

Galen preferreth tennisse play, as an exercise most profitable for health, because it mooueth euery part of the body, and hath written a whole booke in commendation thereof. Shooting in the long bowe is greatly liked of many, being a pastime of great antiquitie. Marcillius Phicinus hath written in prayse of it. M. Latimer doth greatly commend it. And M. Ascam in his Toxophilus, doth teach it, as most profitable and commodious, to preserue health. It incourageth the minde, strengthneth the synewes, clenseth the powres, cleareth the senses, maketh good disgestion, and wrastleth against a number of diseases in the body.

M. Latimer.

Plato incourageth young men to practise the weapon, commending it amongst the best exercises, and not without good Reason, for if it be lawefull for a man to defend himselfe from violence, it is both lawfull and conuenient, not only to weare a weapon, but also to learne how to vse it, if neede shall require. He that desireth peace (saith Ireneus) let him prepare for warre.

For recreation of the mind Chesse play is much cōmended, as a delectable pastime, & pleasant study, and a princely exercise, hauing in it a certaine Maiestie, wherein is shewed a warlike order, and politike gouernement. It was first inuented by a wise man called Xerxes, to declare vnto a tyrannous Prince, howe necessarie his subiectes were to the safegarde of his person.

Anno seculi, 3635.

Plato

Plato seeming to commend table play, compareth it vnto the life of man, that like as an euill chance may bee holpen by cunning Play. So may a crooked nature bee made better by good education. Diogenes commendeth hunting.

Reading of bookes amongest the wise, hath alwayes béene accounted the pleasantest mirth, the swetest musicke, and soundest counsell. Alfonsus king of Arragon, being asked what counsellers he liked best, answered, Bookes, for (quoth he) they will tell mée the truth without flattery. They are neyther obstinate, nor greedie of rewardes, If I list, they speake, and if I list not, they hold their peace. Marcus Aurelius sayd he would not giue that little he had learnd by reading in one day, for al the goods in the world.

Of Musicke

Musicke is an Arte compounded of Number, Harmonie, and Melodie, called the mistresse of delightes, & the delight of Princes, both auncient and honorable, highly estéemed, and richly rewarded in all ages, A singular blessing of God, sent downe from heauen (as a pleasant companion) to comfort our sorrowes, and abbreuiat our wearinesse on earth. Daintie meates are delicate to the taste, Beautifull colours pleasant to the eyes, And swéete perfumes delightfull to the nose. But the harmonial consent of Musicke, most precious to the eares. It rauisheth the sences, reuiueth the spirites, sharpeneth the witt: inflameth the heart, encourageth the valiant, terrifieth the dastard: reclaimeth the distraughted, expulseth Melancolie dumps, recreateth wearied mindes, and stirreth vpp an aptnesse vnto vertue and godlinesse. King Saul by Musick was deliuered from grieuous torments. The Prophet by Musicke was moued to prophisie: Orpheus and Amphion by Musicke were saide to moue stones, rockes and trees, Wilde beastes by Musicke haue béene tamed, birdes allured, fishes delighted, and serpents charmed. The fiercenes of the Wolfe, is mittigated by the sound of the cornet: the Elephant delighted with the Organe, the Bée with The Gods begot her, and the 9 Muses did name her. 1. Kings. 16. 35. 1. Kings. 10. 10. 11.

the noyse of brasse, the Crane with the trumpet, and the Dolphin with the Harpe.

And such humane creatures, as can finde no pleasure, nor delight in the Sweete harmoniall consent of concordes and proportions which speake them so faire, must needes be monsters in Nature, having their bodies without sence, and their heads out of proportion.

The Grekes accounted no man learned, without skill in the art of Musicke: the sweetenesse whereof is by Jesus Syrach compared to a Carbuncle stone set in gold. Calsiodorus affirmeth that the kind of melodie called Dorius, giueth wisedome to the minde. Phrigius increaseth courage to the heart. Lydius stirreth vp an aptnesse to conceiue: and Aeolius pacifieth the affections.

Eccle. 32.6. As the Lute or Bandora. As pipe and trumpet. As the voyce with broken consort.

A soft dolefull melodie full of solome mourning swetenesse, not onely pearceth the minde: maketh tender the hart: and allureth the outward sences: but also by the artificiall harmony of numbers & proportions, it delighteth euen reason it selfe. And therefore Pithagoras had his scholers brought asleepe, and waked againe, with the noise of the Harpe.

Church Musicke.

And the better to moue and stirre vp mans drowsie affections to deuotion and godlinesse, that the doctrine of saluation, might more easily pierce the heart and mindes of the hearers. It hath pleased God in all ages (sayth S. Augustine) to haue his precepts of instruction, mingled with the delightfulnesse of Musicke, his diuine seruice adorned with swetnesse of melody, and his prayses comprehended in verses and songs, after the custome of wise Philistians, who season their bitter medicines with swete stropes.

Barnard.

August. in his preface vpon the Psalmes. Eccle. 44.7. 3. Kings. 10.14.

The ordinary seruice appointed to the Iewes, was solemnely obserued, with singing of Psalmes, sounding of trumpets, and playing vpon diuers instruments.

1. Cron. 23.6. 2. Cron. 29.5

When the Arke of God was carryed home to Jerusalem, David himselfe, did both sing, and dance before it.

2. Kings. 6. But if our Nichols had seene him at this day, &c.

When it was brought into the temple, the Leuites in white

white robes, stood at the East end of the altare singing, and playing vpon Psaltaries, Simbals, Shalmes, Harpes. 2. Cronicle. 5. d
And with them an hundreth and twentie Priestes, sounding of Trumpets, whose pleasant Harmoniall consent, in their prayses and thankes giuing, was so gratefully accepted of God, that he filled the house with the presence of his owne glorie.

Iohn heard the voyce of singing, harping, and playing of vials from heauen. The Apostle exhorteth the Ephesians to speake vnto themselues in Psalmes, Himnes, and spirituall songes, making melody vnto the Lord in their harts. God is well pleased (sayth Ierom) with the morning and euening Himnes of the faythfull. Apoc. 5. 8. Apoc. 14. 2. Ephes. 5. 19. Ierom vpon the 64 Psal.

And seeing the Prophet Dauid hath appoynted his Psalmes to be sung with sundry notes, varietie of tunes, and diuersitie of musicall instruments, as Simbals, Organes, Psaltaries, Shambes, Trumpets, Harpes, and Lutes, &c. I thinke it as tollerable to adorne Musicke in Churches, with art and cunning, as to beautifie paynting with colours, or set forth speech with filed eloquence. As for often repetitions they do not dimme the worde as some suppose, but rather make it more plaine to the hearers. Psal. 81. Psal. 149. Psalm. 150. This word Sela, placed in the Psalmes where the matter is most notable, signifieth lift vp, or change your voyce.

Some do figuratiuely compare the sound of the voyce, to the sound of the Gospell, the melodie of the Organe, to the deuotion of the heart, and the playing of the fingers, to the charitable concord of the faithfull, where euery one hath a pleasure, in doing his dutie, which is most acceptable Musicke vnto Gods diuine eares, according to this old verse taken out of the Decrees.

Non vox sed votum, non cordula Musica sed vox,
Non clamans sed amans, cantat in aure Dei.

What the heart doth beleeue, and the tongue doth confesse:
Becommeth euery member, the same to expresse.
If sickenesse do oppresse thy corps,
Prepare sweete Musickes art:
Which pensiue dumps, and carefull thoughts,
To mirth will soone conuart.

Hereaf-

Here followeth certaine pretty notes, and pleasant conceits, delightfull to many, and hurtfull to none.

The naturall inclination of an English man.

AN English man by nature, is sayde to be firme in friendship, constant in promise, vnpatient in anger, couragious in fight, without feare of death, courteous to his inferiours, pittifull to strangers, faithfull to his friends, and fearefull to his foes. More ready to reuenge an iniury, then proffer any without cause, he can not brooke a stranger to be his equall, nor to be dared of any. Alwayes desirous of nouelties, neuer long content with one state, nor one fashion, greatly delighted in ryot, bravery, and excesse of diet, taking more pleasure, to heare himselfe commended with lies, then reproued with truthes. He is said to haue long eares, a short tongue, broade eyes, and light fingers, quicke to heare, slow to speake, ready to spie, and apt to strike. Few wordes and gentle speeches winneth his heart.

The naturall disposition of most women.

Mantuan. Iob. 2.

Marcus Varro Marcus Aurelius. Prou. 21. Eccles. 25. 26.

Socrates.

MOst women by nature are saide to be light of credite, lusty of stomacke, vnpatient, full of wordes, apt to lie, flatter, and weepe, whose smiles are rather of custome then of curtesie, and their teares more of dissimulation then of griefe, all in extreames, without meane, eyther loving deerely, or hating deadly, desirous rather to rule, then to be ruled, despising naturally that is offered them, and halfe at death to be denied of that they demand. They are aptly compared to the Hasitian, who being intreated, will scant sing, Sol, Fa: but vndesired, fraine aboue Ela.

Amongst 1000. men (sayth Salomon) I haue found one, but amongst all women, I haue found none.

The

The property of a good Seruant.

IT is required in a good seruant, to haue the backe of an Asse, to beare all things patiently, the tongue of a sheepe, to keepe silence gently, and the snout of a swine, to feede on all thinges heartily, large eares, light feete, and a trustie right hand, loth to offend, diligent to please, willing to amend, and sufferance disease.

Of the number of three.

A Burchen brome consisteth of three things fit for correction, the twigs for the Schoolemaster, the staffe for the houshoulder, and the with for the Magistrate. Three properties required in a good Inkeeper, to be patient, as Iob, prouident, as Philemon, and merry, as Hector. And other three in a good Chirurgian, a Haukes eye, a Lyons heart, and a Ladies hand.

Of feare and loue.

AS the Lambe is more in dread of the Wolfe, then of the Lyon, and the Partredge more in feare of the Hawke, then of the Eagle, euen so the common people, stand more in awe of the inferiour Magistrate, whom they loue for feare, then of the superiour Prince, whom they feare for loue.

Of Lawe.

THe Lawe is a spurre, to pricke forwards vnto vertue, a fetter to restraine vice, a rule to determine right from wrong, and is deuided into three parts, ius naturale, which nature teacheth, lex condita, which the Prince commandeth, and mos antiquos, which time hath brought in.

Of Phisicke.

MAn is taught to vse and not to despise such ordinarie meanes, as God hath appointed to heale his sicknesse. The Lord hath created medicine of the earth (sayth Iesus Sirach) and he that is wise, will not abhorre it. Is Luke 5. 31. Eccles. 38. a Exod. 15. d

Iere. 8. there no Treacle nor Phisitian, at Giliad (sayth God by the Prophet) why then is not the health of my people recouered? The Apostle exhorteth the Elders of the Church to annoynt the bodies of the sicke with oyle, the Samaritane powred oyle and wine into the hurts of the wounded man, this was a kinde of oyle in Palestine, much vsed as a thing very medicinable for many diseases.

Iames. 5. 14.

Luke. 10. 34.

In prayse of baldnesse.

SHedding of hayre is the end of nature, insomuch as few men liuing vntill full age, becommeth not balde, and the best natures soonest. And like as fruites of trées come not to perfection till the leaues fall away, no more is mans head stayde and settled with wisedome, till it waxe bare, according to the old prouerbe, bush naturall, more haire than wit. And as those nuts which in gathering time, kéepe still their huskes, are knowen to be nought, so those heads which in ancient yéeres kéepe still their haire, prooue séldome good. And therefore amongst Painters & Caruers, it is an ordinarie custome to picter the Image of an euill disposed person with bushie haire, and an honest man with a bald head, for that the one sheweth a wanton lightnesse, and the other an ancient sobernesse. An olde man with a bushie head, is much like an old shrub ouergrowen with mosse, more brutish then humane.

Of the climacterian yeares.

THe life of man is aptly compared to a long sicknesse: wherein the 7. and 9. being critical dayes, the patient beginneth commonly, eyther to amende, or growe worse. So from 7. to 7. and from 9. to 9. yeares, most men do change their naturall complections, and often their conditions: but especially the 63. yeares of their age, in which the 2. climats do ioyne, making 9. times 7. or 7. times 9. wherein very few do scape, without, either great danger, or death.

Of

Of time and place.

I finde written in an olde booke, of what credite I know not: that as vpon the 25. day of the moneth of March: the first day of the weke, and first houre of the day, Adam was created: brake the commandement: the womans seed promised: and he for disobedience banished out of Paradice. So the same day of the month, and houre of the day: Caine slewe his Brother Abell: the promise was renued vnto Abraham, Isaac was offered vp in sacrifice: the message by the Angell was shewed vnto the Virgin Mary, our Sauiour Christ was conceiued, and suffered his passion in Galgatha, the same place where Adam was buried, & that the crosse whereupon he dyed for our saluation, was a plant of the same tree, which bare the fruite of our condemnation. And if all this were true, it is worth the noting.

To know Easter day for euer.

AS the tenth day of the first moneth which is March: at the coniunction of the Sun and Mone, next the Equinoctiall: the Paschal Lambe was chosen out of the flocke, and kept till the 14. day, or full Mone: so the tenth day of the first moneth being Palme sonday, our Sauiour Christ entred into Ierusalem, and the 14. day suffered his passion. So as the next Sonday after the 14. day of the Mone, or Full Mone, in the Moneth of March, is alwaies Easter day. Exod. 12.2 Leuit. 23. 4. 5. Numb. 28. 13. 14.

Of Salutations.

OUr elders in times past, were wont to salute young men, with, you are welcome: those of middle age, with, God keepe you, and old men, with, God spede you: signifying that the first were comming, the second remaining, and the third departing.

Of a Lye.

A Lye in generall is to speake that is false, with a will to deceiue, and hath three partes, a sportful lie, to de- Iocosum Officiosum Perniciosum.

Gen. 27. e
Exod. 1. d
Iosua. 2.
Psal. 5. 6.
Wisd. 1. 14
Eccles. 20. c.
Rom. 3. 8.

light: a politike lie, to profite: and a pernitious lie, to hurt. The two first are not blameleſſe: but the 3. a ſin moſt horrible and grœuous. Some doe thinke, as good a lie that hurtes not, as a true tale that profits not, but no man may do euil that good may come therof.

To helpe memory.

THere is nothing better to nourish a weake memory, & sharpen a dul wit, then continual vſe & exercise of reading, writing, and speaking. Practise in al things toucheth the quicke: and that makes womans tonges run ſo round, & lawyers speake ſo thicke.

A poſie for a glaſſe, penned merrily at the requeſt of a Gentlewoman.

VEwing in this glaſſe, the ſingular shape wherewith God hath garniſhed you aboue other creatures, to his owne Image, It ſhall be requiſite with continuall trauel and labour (leſt ſo excellent a worke be ſtayned by your negligence or miſdemeanour) that you be anſwerable as abilitie ſhall ſerue, in working his will: which is not, in Criſping and Curling: Friſking and Frounſing: Painting and Poining: to better your beauty with ſtrange trim attyre, as not content with his Faſhion in framing you, but rather as you excell in gifts, ſeeke to excell in grace, remembring alwayes that as plaineneſſe putteth on, ſo Painting putteth out, the Image of Chriſt, which conſidered, your attyre ſhall not be ſluttiſh, but ſober: not drabbiſh, but decent: not whoriſh, but honeſt: not gawiſh, but godly: as beſeemeth Chriſtianity.

FINIS.